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# INTER NOS

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### *Editorial*

Our first issue of **Inter Nos** for the Year 1957 presents the beginning of volume **IX**. Some of our readers have treasured the entire series through the eight years of its existence, and in renewing their subscriptions say, "I would not be without it." We thank them for this expression of their appreciation, and hope that their interest may be rewarded by the articles contributed during the coming year. If there is some feature that would give added pleasure, we shall be happy to receive suggestions, and if feasible shall try to follow them.

To our contributors and subscribers we send the wish and hope that God may bless for them and theirs the year 1957.

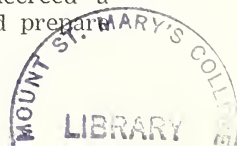
## "The Angel of the Lord Appeared unto Mary"

By Sister M. Dolorosa

In the aeons of eternity before time was, the Triune God determined to create His world; chaos and void were waiting for a particle of matter; yet the Almighty Creator looked into a far distant future, far beyond that sad day when He repented "that He had made man."

God's thought came to rest on a little Galilean village called Nazareth; to a saintly pair, Joachim and Anne, He decreed a daughter whom He would preserve from Adam's sin, and prepare

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her pure body and soul as a temple from which would come forth His Son, the Incarnate God to redeem a lost world.

When the ordained year and day and hour had come "the angel of the Lord appeared unto Mary, a virgin espoused to a man whose name was Joseph of the house of David. And the angel being come in said unto her 'Hail, full of grace, the Lord is with thee. Blessed art thou among women!' Who having heard was greatly troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said to her: 'Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David his father, and He shall reign in the house of Jacob forever, and of his kingdom there shall be no end.'

And Mary said to the Angel: 'How shall this be done, because I know not man?' And the Angel answering said to her: 'The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also, the Holy which shall be born of thee shall be called the Son of God.' And Mary said: 'Behold the handmaid of the Lord, be it done to me according to thy word.' And the Angel departed from her." LUKE I,27-39. Thus, "The Word was made flesh and dwelt among us." JOHN I,14.

On the 25th of March the Church celebrates the beautiful feast of the Annunciation, and during its preparatory novena on March 19th, we celebrate the feast of St. Joseph, Mary's faithful loving spouse, chosen by the Eternal Father to be her protector, her support, and the foster father of His Son, so that Jesus was known by His townsmen as the son of Joseph.

To Jesus and Mary, Joseph gave his all. For them he spent his days in weary toil and his nights in caring for their safety. For them he suffered agonizing fears and the pains of exile, and when his work was finished, the Eternal Father called him to his reward; from the loving arms of Jesus and Mary his soul went forth to their Heavenly home.

St. Joseph, who refused Jesus nothing, enjoys great power from the foster Son, who refuses him nothing, as Joseph asks for nothing that is not according to the Will of God. Let us then have confidence, placing our desires and our needs in his loving care. We shall never be abandoned.

## The Journal of a Library Page

By Susan Crowe

Thirsty for spending money and in a situation where additional cashmere sweaters were to be self-procured, I sought a job. For a college frosh in the beach town where I live, I found that the Library offered students the most lucrative part-time positions. And besides it is "such good clean work with the advantage of studying on the job." That was the comment of my Mother's club women friends. They do not know that I come home from work dirtier than my youngest sister from the playground! And never have I prepared any assignments while at work; I do occasionally "learn my lesson" from an irate patron.

On the Civil Service sheet listing the duties of a Library Page, many items are included but the odd tasks are all hidden in the phrase, "other jobs at the direction of the Supervisor." In my case this includes teaching soap sculpture, trimming Christmas trees, decorating egg shells for the Easter egg tree, wiping up puddles left behind by harassed babies and pups, and cleaning the fish bowl! This last is a two man, one hour operation. If the fish of the hour are guppies, it takes two hours.

Museums offer stuffed animals on loan to teachers and do a good business. I often wonder if perhaps animals would not circulate better than books. At times we keep assorted frogs, fish, turtles, cocoons, and beetles in the room for the children to study and for us to stare at in wonder. But soon our animal kingdom is neglected and either I get reprimanded for dealing inhumane treatment to the defenseless creatures, or else an indignant child announces that one of the goldfish is sick and floating on top of the water. Even though I always attempt to have a furtive funeral, some fish lover catches me. Efforts to discourage attendance at the burial are never successful. Morbid curiosity demands that these children know and see where the poor fish is flushed down. After the ceremony, members of the procession tag along after me giving free advice for the care of future fish—"more water" or "prettier marbles, you know."

At the mention of library, dull quietude is the impression springing into most minds. But reality is far from that. We have our exciting moments. Take, for example, the days on which the Library Players meet. This group was initiated at the request of some of our "Hammier" young patrons. The children interested in dramatics always acted out the stories Miss O'Connor told them. First they did it for fun; soon they entered the bigtime theatre with costumes, make-up, audiences, and back-stage parties! Since the group only gives one afternoon stands, those days end with all the staff suffering with peptic ulcers. Some of the causes are the qualms of the stars or the laryngitis of the hero. More often than not, the audience hears more of the staff prompters than the temporarily mute actors. But it

is phenomenal how quickly voices are regained for the rehashing over sugar cookies at the cast party.

The rare part of each performance is the audience which slowly crawls up to coach friends or to see what the witch really put into the boiling brew. Shakespeare's creeping audiences at Stratford-on-Avon had nothing on those at the Library-on-Fifth Street.

When a celebrity visits us, there is much commotion and the visit is related to all employees via the grapevine entwining the stacks. Sitting alone at the desk one afternoon, I was suddenly attracted by a woman standing at the door. This doorway is elevated by two steps so that standing there, one enjoys the advantage of an overall view. Anyway. This lady surveyed the room before entering. This must be Sylvia Croght, I thought. My fellow page, Sheila, had told me of the famous author's visit earlier that day. Addressing me from a distance she said, "Are you the only one here?"

"Yes," I replied, thinking that although she was not very striking and lacked a be-ribboned poodle, this must be Sylvia Croght. Coming closer to the desk, she appeared to be in awfully frumpy attire. She wore golf shoes with argyle socks. Over a nondescript blue skirt she had on a faded red middy blouse. Encircling her neck were two scarves—one flowered and the other solid orange. Topping everything was a sailor cap (pink) with the brim turned down. Very sporty. But this is just the eccentric writer's license, I thought.

"May I help you?"

"Well, someone else helped me last week when I was here. Where's the young attractive girl who was here!"

Now I have never described myself as young and attractive (at least beyond my boudoir), but neither have I ever said I was old and ugly. And so, covering my pride with what I hoped was suavity, I said, "Which do you mean? There are four of us here."

Only slightly squelched she persisted, "She had short dark hair and she had a good tan."

"I'm sorry, Miss Stafford is not here. May I assist you?"

Reluctantly she conceded that I would have to suffice for lack of someone else. But surprisingly, she soon warmed toward me and began to treat me as an old confidante, saying, "Last time I was in here the girl was helping me find stories for young children. I am a writer, a newspaper woman. For years I worked in journalism and for seven years, mind you, seven years I was a reporter for a union journal. Now in the labor field that is tough work. I liked it and I was good, but there was nothing creative about it. Just facts, statistics, hard cold facts, that's what I wrote. My husband says to me, 'Why all this bother?' but I want to do something different. So I write for children."

I stood up and walked around the room doing odd jobs with the



thought that she might become discouraged. I was mistaken. As I stooped down to straighten one of the bottom shelves, she leaned over and confidentially said, "You know there's money in this. You could do it too. How much longer you got in school?"

By this time I only nodded my head occasionally at the appropriate moments (I hope), but money perked me up and I asked, "How much does it pay?"

"Why for the magazines you get one, two, three, and sometimes even four cents a word," she replied. "Here let me show you; get me one of the kids' magazines."

Walking over to the rack I reached for a couple of the best magazines we have and handed them to her. After opening up one to the poetry page, she pointed out a four line verse and said, "He probably got three cents a word for this."

Quickly glancing at the poem, fifty-one cents, I figured, if the "a's and the's" were counted. After fifteen years of school I'm aiming for at least seventy-five cents for my endeavors. Desperate for a way out of her conversation, I scanned the quiet room hopefully, but all remained still and my co-workers invisible.

"See those animal notices," she said, showing me little paragraphs about pet antics. "Well, I wrote a couple of those. And you know where I got the material? Right from the newspapers. If I see a piece about an animal I just dress it up a little for the kids. They love it. I'm writing a book now, a kid's book. It's called *Get Up Sun*."

Sounds familiar, I thought to myself. Then I heard her say, "Do you have that book?"

"What book is that?"

"*Goodnight, Moon*," she replied. (Then I knew she was talking about Margaret Wise Brown's lovely book.) "That's the one I used. You know, that is not kids' stuff. Kids don't like that, they want something bright and cheerful. So I just reversed it. Instead of saying good-night to the moon, my book has the sun and roosters getting up in the morning. That's what kids nowadays like. And I like it because I'm using my talents. It's creative."

The persistent ringing of the telephone distracted me and I excused myself. As I walked away, she was browsing through the picture books and mumbling to herself.

I'll think twice before striking up a conversation with a "celebrity" again!

During the summer time the Library encourages reading, by providing an incentive to the children. Each year a different theme is picked. A goal is set for the child to attain. When the required number of books has been read then each child receives a small award in recognition of his reading excellency.

One summer the theme was Indians, and each book read was

another feather on the child's chieftain headdress. Many hot afternoons Sheila and I spent sticking tiny plumes on colored paper with tape which stuck to us more readily than to the head pieces. Sheila and I really encouraged reading summer because our artistic talents were hampered by not being able to finish the color scheme on the headdresses of the slow readers.

The reading tables were decorated with teepees and Indian canoes. To make the atmosphere truly authentic we wanted smoke signals to rise from the teepees. After much dickering, we decided incense to be the best substitute for a bonfire. Two days later we wearied of the Buddhist temple scent. Mac, our janitor, came up with a good solution in a pack of rum flavored cigarettes. This was great, but Sheila and I wanted to surprise the rest of the staff with the rum smell and neither of us smoked. First, we tried to get them smoking by just igniting them. When this was unsuccessful we began to suck on them experimentally. Many huffs, puffs, gasps, chokes, and sighs later, our teepees issued serene smoke signals.

Lately the Royal Order of Bookworms was organized to promote summer reading. In this group the children get a pipe-cleaner bookworm pin for reading five books. These little lapel pins are very popular, and we receive many requests for "those headpins, pinworms, or bug pins." To add to their glamour, last year we had little ballerina bookworm pins. But we were chagrined when the entire summer had to be spent redressing them, because the little boys would not accept a "girl pin."

The Royal Order of Bookworms meets weekly for handicrafts, which are supervised by several of us "pages." Even though we hold a low rank on the payroll list, we are beginning to accumulate years. I mean we are all about twenty years old. We enjoy a quiet celebration in the stacks as each of us reaches maturity with twenty-one years. But our dignity is always being injured by youngsters working for Mr. Gallop. While demonstrating the making of a 4th of July diorama, I was asked by an inquisitive fourth grader if I were in the sixth grade. The next day while squatting on the floor shelving, I was interrogated by a talkative four year old. He wondered if my children watched Disneyland on TV. The older boys and girls do not directly question our ages. However, they do give us a calculating eye when we recommend a particular book and quickly scan it to discover the period background. The Librarians have learned the embarrassing way never to get too enthusiastic about *Heavens to Betsy*.

Bulletin boards of books to read, lists of books to buy, samples of decorations to make, a variety of green wreaths, red berries, snowmen and pictures of jolly Santa Clauses begin the Christmas spirit in the library. The Saturday morning story hours assume a Christmas atmosphere also. Carols are played on the phonograph to set the mood as the children arrive.



Southern California can never fulfill the picture of the traditional Christmas scene because wind blown sand and palm fronds are not the same as snow-drifts. But Miss O'Connor, being a seasonal homesick Iowan, gathers the children in a close circle around the fire-place saying, "This morning we are going to pretend that we are snowbound in this room. The wind and snow are blowing fiercely outside and we will take off the chill beside this roaring blaze," pointing to the painted false fire-place. "And since we want it to be cozy, we will light the Christmas candles on the mantle."

Turning to the candles and striking a match, she begins to light them when Chrissie, one of the more exacting little six year olds, pipes up, "Do you mean we will light them or you will light them?"

Patiently turning, Miss O'Connor tries to give a safety speech without losing the contrived atmosphere. Happily another youngster has been impressed and says, "On Christmas Eve we light candles, too, and eat dinner by candle light. The whole family eats by candle light."

Chrissie interrupts, "On Christmas Eve we open all our presents that come in the mail."

"So do we and we do it by candlelight and we eat dinner by candle light on Christmas Eve," again emphasized the first little girl.

At this point Miss O'Connor, seeing how important the candle light tradition is to the child, says, "Isn't Christmas wonderful when the family does things together—singing carols, delivering packages, or eating by candle light!"

"We eat by kitchen light," sings out Chrissie.

And so with the closing strains of *Adeste Fidelis* the Christmas story hour begins.

Even though I have concentrated primarily on our little girl patrons, we do have little boys that come in to read. But the boys always arrive in disguises. Apparently they enjoy copying the Elizabethan custom of masking. The favorite costume is the cowboy outfit in all its various forms, from Cassidy to Crockett. I have spent exasperating moments at the Registration Desk when a rough and tough youngun would only tell me his name is Dan'l Boone. Panic ensues when the space men get excited and stuck in their fish bowl headgear. For a while we had three year old twins who arrived every Wednesday morning attired in leopard skins. So primitively dressed they were wild cave boys, jumping, yanking, and yelping all over the room.

All programs are geared to certain age levels. But even the best preparations go awry when the age groups mix. For example, the pre-school story hour was invaded last week by four brothers who might well be descendants of the James brothers. *Timothy Turtle of Took-a-Look Lake* was much too tame for them. Afterwards when the younger children sought the book, the James brothers' might

beat the children's right. But soon tiring of waving the book wildly above his head, the possessor whacked a docile little girl on the head with it saying, "Here, this book is no darn good." There was a short silence before the waiting Mothers clucked their tongues disapprovingly and I searched vainly for a gory picture book to whet the hunger for violence of the lawless quartet.

Movies are a monthly feature at the Library. They always inspire the boys to mischief of some kind. In a recent British suspense thriller the two heroes escaped capture by crawling along the roof tops. After the movie a boy ran in and told me to come outside. "They're climbing on top of the Library," he said pointing upward.

Following his finger, I saw four boys headed up the back stairway. "Oh, it's all right," I reassured the boy, "that just leads to the back door. They can't reach the roof."

"Yes, they can, cuz I done it before!"

After a movie about unusual home pets, every child visits us equipped with library card and pet. Lacking foresight and eyesight, I have met several of these guests nose to eye, including a fifteen inch garter snake and a wiggly hamster.

There are days when everything piles up into an insurmountable heap. That is, until the tension is broken by a patron. Patrons, patrons, patrons . . . they are the cause of our existence and often times the bane of it.

Such an afternoon was that Wednesday when she walked in. The busy hum of activity was emanating from the Brownie troop, "sh-h-h's" were heard from the girls trying to control the younger boys who played a boisterous game of hide-and-seek among the stacks, reference inquiries kept the desk clerk busy answering the phone and the librarian occupied. (It is not always easy to find out how much Queen Elizabeth weighed and what color eyes she had.)

Like a battleship sailing into a foreign port and commanding much attention, our visitor arrived. Brushing aside the offers of assistance from pages and clerks, she headed directly for the top man. Such attitudes engender ill-feelings and so all chastened faces displayed a superior smile when she asked, "Are you the liberrian?" Upon receiving an affirmative introduction from Miss O'Connor, the battleship presented her question. "Where is the inside stairway and might I use it?"

All were satisfied when Miss O'Connor turned away saying, "This page will help you and now if you will excuse me . . ."

I was "this page" delegated to help her. Piloting her to the hallway, we started conversing. Rather, she talked and I nodded back sympathetically. I asked her simply, "Do you want to go up-stairs?"

Answering she launched into this: "Well, you see I have this bad ankle and it is hard for me to go up steps. A friend of mine told me

that these inside steps would be easier for me than the big ones outside. I hardly ever come to the Liberry anymore because of those steps." Then interrupting herself, she said, "You know I feel just awful this afternoon—I forgot my upper plate and can hardly talk. I've gotten so old and need all these things. Why my lame ankle I use a cane to get around. So before I leave the house, I make myself go over a check-list to see if I have everything—hat, purse, teeth, and cane, but, you know, I forgot my plate today."

Squashing the laughter within me, I could only shake my head in pity before she continued.

"I want to see a book with pictures of antique chairs. I have an old French chair that I want to sell, and several dealers have told me that it was either 16th, 17th, or 18th century, and so I want to check." Leaning toward me with a raised eye-brow, she confided, "You see I am moving and selling my stuff because I want to get into a house where I can get my meals. Well, now I'll certainly appreciate it if you'll run up those stairs and find out for me. Remember, it's a French antique, straight-backed chair, either 16th, 17th, or 18th century."

Leaving my friend in an utilitarian 19th century library chair, I went on my errand. But when I returned with an arm load of French antique books, she was gone!

Young patrons often confided in us also. Janie had only been in the room for a minute when she told us her Mother was quitting work because of a forthcoming addition to the family. (Her Daddy told her not to tell anyone, so please don't tell anybody else.)

We have many patrons from a nearby Catholic grammar school. Last Easter time a small boy evidently had been much impressed by the Sister's admonitions to observe the seasonal liturgy of the Church. Leaving the desk with a storybook about his patron, St. Patrick, he bade Miss O'Connor goodbye saying, "Have a nice Confession!"

One of the first requests I remember was from a boy who wanted to know if we had queer people. Even after I found *Queer Person* for him, I considered the question. If not queer, we surely meet different people in my business. Apart from the humorous side of it, small incidents do make me realize how much our patrons appreciate our services.

## St. Augustine's Philosophy of History

By Elizabeth Granville

(CONTINUED)

Hence, if time progresses and man can alter his actions toward his end, a new idea emerges.

If man is not the slave and creature of time, but its master and creator, then history also becomes a creative process. It does not repeat itself meaninglessly; it grows into organic unity with the growth of human experience. The past does not die; it becomes incorporated in humanity. And hence progress is possible since the life of society and of humanity itself possesses continuity and the capacity for spiritual growth no less than the life of the individual.<sup>9</sup>

Augustine speaks of spiritual progress not material progress. For him secular history does not progress. Man as considered in secular history only regresses through a desire for material gains. Man only advances through a desire for spiritual gains. Therefore, spiritual progress is possible when man searches for the truth in history. One can visualize God's divine plan evolving in the continuity of man seeking salvation and happiness in each epoch and era.

Understanding the solidarity and continuity of society and God's design, Augustine rationally conceived of these two concepts as one. He was the first to combine the philosophy of society and politics with a theory of history. Only the theory of society and politics was contained in Greek thought. "The Greek mind tended towards cosmological rather than historical speculation."<sup>10</sup> To the Greeks history was insignificant as a series of causes and effects over a span of time. Events were independent of time; they simply illustrated moral and political virtues and wisdom.

Christian thought emphasized time and God's intervention in history. Theories of society and politics were insignificant to the Christians. "The ideal character of the hero, the ideal wisdom of the sage, and the ideal order of the good commonwealth" which the Greeks stressed as important were considered by the Christians as resulting from God's intervention.<sup>11</sup>

St. Augustine adopted both thoughts—one based on the nature of man as a social being, one based on the end of man as the child of God. Thus he was the first to reconcile the ancients' and Christians' philosophies through a logical procedure.

St. Augustine states the theme of Book XIX in the Preface. It is the end of both cities and the search for the peace by the citizens of a Christian city.

<sup>9</sup>*Ibid.*, p. 71.

<sup>10</sup>*Ibid.*, p. 47.

<sup>11</sup>*Ibid.*, p. 45.



In which is disputed the ends of each city, earthly and heavenly. Philosophers' opinions are received concerning the ends of good and evil things; they attempt futilely to make happiness themselves in this life. While they, actively, are refuted about the heavenly city, they seek to know what is the peace the Christians have or hope to possess in the future.<sup>12</sup>

This peace is the highest good which not only Christians seek but which all men ultimately seek. Chapter I discusses the good and what the different ends are in relation to the good sought.

First Augustine comments that Varro, an encyclopedic writer contemporary with Cicero, noted that there were 288 opinions held by sects defining "ends." The ends of good and bad had wavered as a major issue among these sects. The problem is: what makes man happy—this happiness that is the end of good men?

The ends, according to St. Augustine, are these: the greatest good and the greatest evil. He refers to these as "summum bonum et summum malum." Those who have attained the greatest good live in the greatest evil if they work to seek the study of wisdom for sake of vanity in this age; they deviate from the path of truth by placing the ends of good and bad things in the soul or in the body or in both.

Among the 288 theories Varro accepts four as certain. These men seek naturally without a teacher, any assistance of training, diligence, or the art of living. First is pleasure, "voluptatem," by which the sense of the body is moved lovingly. Some consider rest, "quietem," as an end; it does not permit any disturbance to the body. "Utramque" is the third end; this indicates the desire for both pleasure and rest, according to Epicurus. The last end sought is generally first nature, "universaliter prima natura," found in the nature of man satisfying body and mind.

All are similar in some manner. The desire of the body is either subjected to the power of the mind, or it is preferred, or joined, or altered. Augustine then considers the effects when this desire is sought under different aspects and for different purposes. When adopted for the use of its power, it is necessary for living and propagating. When it is sought for itself, the power of the mind may do nothing except to conserve and understand the desire. "Life is devoid of beauty when the power of the mind serves the lord of the desire." When formerly the desire was joined to the power, "virtue," one was not sought for the other; both were sought for themselves. The one difference must be stressed, comments St. Augustine. This is the reason for which the end is sought: it is sought for itself or for another object.<sup>13</sup>

For those striving to attain the City of God the end is the eternal life. Chapter IV considers this end and the evils to be avoided to obtain this end. One must heed the flesh which wars against the spirit, and one must be alert to people's false thinking. Therefore

<sup>12</sup>St. Augustine, *De Civitate Dei* XIX; PL 41, 621-22.

<sup>13</sup>*De Civitate Dei* XIX, I; PL 41, 621-624.

antidotes are required. These are available if one accepts the four virtues which aid in controlling the flesh. If one allows the flesh to be victorious over the spirit, only misery can result. Augustine introduces this idea as an underlying keynote in Book XIX.

Concerning the greatest good and evil which Christians think are against philosophy and who say the greatest good is in them themselves, "in se sibi."<sup>14</sup>

If asked what are the ends of the City of God, says Augustine, one would respond: eternal life is the greatest good, indeed eternal death is the greatest evil. By obtaining the first and shunning the latter, we will live rightly. Scripture states that ". . . he who is just lives by faith." GAL. 3:11. Because we never see our good until it is necessary for us to search, we must search by believing. "Nor is it right for us to live by faith unless it is profitable for us who pray and believe and have faith by which we believe we ought to be helped."

Those who believe that ends are in this life—in the body or soul, in rest, or power, or pleasure—seek to be blessed and be made blessed by themselves for a wonderful vanity. Augustine refutes this concept of good or body or mind sought as an end for themselves. Then he attacks the notion that wise men alone can be happy.

Truth laughs at them through the prophet saying, "The Lord knows the thinkings of men. The Lord knows the thinkings of wise men because they are empty."

Who is able, as much as by a river of eloquence, to wash away the miseries of this life? Who has not grief—contrary to desire as restlessness is to quiet—which may fall on even wise men?

What happens when one is unable to attack the flesh of wisdom? Amputation destroys a good condition; imbecility, sanity. The state of the body is perfect when all members are present in the stages of first development. What happens to the members if damaged?

What are first called good as comprehending and perceiving truth—the sense and the intellect? How much sense remains when man becomes evil and filthy? And if the devil assaults him so his intellect is concealed and overshadowed? An evil spirit enters both the body and the soul according to his own will.

Who says this evil will not touch wise men?

"For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things." Wis. 9:15.

St. Augustine next poses the question: what can we do to attain the highest good so that the flesh will not war against the spirit successfully?

His manner follows: place oneself in the hands of God for succour, or one will be enticed to perpetuate sin by harmony with the suc-

<sup>14</sup>*Ibid.*, XIX. IV; PL. 627-630.



cumbed and fallen spirit. Man can only attain blessedness by conquering the flesh and departing from any agreement with it. "And who is so fully wise that he has no conflict at all with his passions?

What is that virtue called prudence if not total vigilance to discern good from bad so as no error surprises those seeking and those shunning? Through this means prudence witnesses us in evil things or evil things to exist in us.

For prudence teaches us that evil is harmonizing with sin, that good is not harmonizing with sins of passion. Nevertheless temperance makes something evil which prudence does not let us agree to; neither prudence nor temperance supports evil for this life.

What is justice, your gift to grant (thus it happens in the just order of nature: the spirit is subjected to God and the flesh to the soul and both the soul and the flesh to God), if not demonstrated by him more to labor by work than to rest at the end of work.

Surely by so much less would the soul be subject to God, by how much less does the soul harbour God in its thinkings? And how much less is flesh subject to the soul, and how much more does the flesh war against the spirit?

How long is this infirmity therefore going to be upon us, this pest, this weakness; in what manner are we to be saved; and if not them saved, how ever will we dare to say the blessed are saved for final happiness? Truly that virtue by name of fortitude also is witness to the evil of men in how soever great is the wisdom which patience is forced to bear.

I wonder what are the evil things the Stoic philosophers contend are not of evil appearance and confess that they are such things, so that such wisdom is either not possible or ought not to support the thought which concludes that death is forced on us so one departs from this life?

Moreover such stupor of pride, is in men, thinking that they have found a good end and have made themselves blessed. Thus it is that for the wise among them it shames them not to call him blessed, although blinded, deaf, dumb to what they describe as such because of extraordinary vanity—his limbs may be maimed, tortured by sorrows, and if anything else is able to be said or thought, it falls on him who is forced to kill himself—yet he who through these evils established this life.

O blessed life which seeks aid of death so it may be ended! If it is blessed, may he remain in it; if truly because of evil things he flees from life, how can it be blessed? Or (after he had remained in life) how are those things evil which conquer the good of fortitude; and the same fortitude they are compelled to yield to not only for themselves, but even they are compelled to deviate so that he may call this same life blessed and may be persuaded (on the other hand) that it ought to be shunned?

Who is so entirely evil that he does not see what, if it is blessed, is not to be shunned? But, if because of the weight of weakness by which one is oppressed, they advise that it ought to be shunned, what therefore is the cause? Why not even say that the cause of misery is the broken of pride?

I beseech you did Cato himself weigh whether this was because of patience or rather because of self-impatience? For this would not have ever happened unless he had born the victory of Caesar impatiently. Where is fortitude? Without

doubt it falters, truly it succumbs, certainly it had been entirely conquered do that he might forsake this blessed life, he might abandon, he might flee it. Or was this life blessed?

Therefore, it is wretched. In what manner, then, are these things not evil which made life miserable and desired to be shunned?

Augustine introduces this question which appears very illogical to him but is accepted by various philosophers of the ages. How can one call life blessed if life is beset by misfortunes and even avoided by men? Varro says that the evils of life are torments and anxieties of the body and the mind. They are far worse if numerous; so in order to escape them, one ought to flee life.

Therefore, what if some divine judgment sustains you in these evils, and you are not permitted to die, nor are you permitted to escape them? Indeed, you might say that such a miserable life is at least a life. Therefore, it was not miserable, because it was left swiftly; yet it is judged miserable if it is eternal. So, because life is short, no misery ought to be seen; and also because misery is brief, this is more absurd, life is even called happiness.

There is great strength in evil things, which compels man, even a wise man, to bear them in accord with their force, because he is a man. Then they will say, or truly may say, that this is the first language of nature and is the greatest in a fixed order for man to reconcile himself and flee death naturally; and so if a friend, as he is an animal himself and in his union of body and soul, desires to live, he may desire to more earnestly.

There is great power in evil things, by which the sense of nature is conquered, by which death is avoided by each with all power and all efforts in the same manner. So it is conquered, as life was avoided; it will be desired; it will be sought; and if it is not possible to reach from some other place, it will be brought by the same man to himself.

There is great force in evil things, which makes a murderer intrepid. Nevertheless, it is called fortitude, which is conquered by evils, and compels a man by the evils to kill. It is impossible to watch with patience for a man of virtue who had undertaken ruling and defending.

Wise men ought to bear death patiently, but thus it happens: following others he is compelled to fear the evils himself. They ought to confess that they are not only evils but intolerable evils which compel him to perpetuate them.

Thus life, which is pressed by burdens of many evils or subjected to misfortunes, can in no way be called blessed. Yet men who say it is blessed when conquered by the oppressing evils, yield unhappily. So, conquered by certain schemes, **rationibus**, when they seek the blessed life are considered worthy to yield to truth, now they do not think that the enjoyment of the greatest good is in the mortal life.

When there are virtues, of which there is nothing more beneficial and useful in man, and when there are more succors to use against the strength of dangers, labors, sorrows, a more staunch testimony for miseries can not be given. If there are true virtues in men, piety must be present, or they are not virtues. Some do not admit that virtues can be powerful, so that men suffer no miseries; but lies are not true virtues, as they may profess this. But as for human life, which is com-

pelled to be miserable in this world of evil, it is blessed by hope of a future age and salvation. For how else is it blessed, if not until salvation?

Thus the apostle Paul renders it:

For in hope were we saved. But hope that is seen is not hope. For how can a man hope for what he sees? But if we hope for what we do not see, we wait for it with patience.

ROMANS 8:24-25

Just as we are made with hope of salvation and hope for happiness, so let us consider salvation, as happiness, not ever present; but let us expect it in the future and thus expect it with patience. For we exist in evils which must be tolerated with patience, until we may attain those good things where All God is, in which we will delight ineffably. There is nothing, moreover, which we ought to tolerate. Such is salvation, which will come in the future, and is final happiness. Those philosophers attempt to fabricate a happiness which is false, for they do not wish to believe what is unseen. How much more is this from pride, how much more is this from deceit than from "virtue!"

### CHAPTER III

#### THE SUBSTANCE

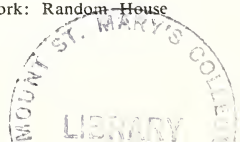
#### BEING OF AUGUSTINE

St. Augustine's apologetic work attacked pagan Rome directly. Today the apologist's *De Civitate Dei* is attacking other pagans who who either profess their paganness or conceal it by guise.

He sees in history the profound evidence that man is and must be God-centered, that his virtues, if they are to be really such, must derive from the love of God, and that his will must be oriented accordingly. All these ideas are finally sanctioned by the belief that man has an ultimate destiny, the destiny of an immortal life. As the desire for happiness is seen to be that which dominates the wills of men in this mortal life, so is the eternal happiness of an immortal life with God—man's final purpose or goal. The nature of this supreme value therefore determines and orders the values which man seeks in this life.<sup>1</sup>

Descendants of the pagan society of Rome visualize history from numerous concepts. Essentially they are derived from two: that of a materialistic-centered man. They maintain that society can normally progress and prosper with these emphases, because there are elements of truth present. Even so did their ancestors claim that Rome could exist and remain strong, because there were elements of justice and other virtues in some degree. However, these were not true virtues but "splendid vices"—as Augustine terms them. They were motivated by pride and glory of self; God did not inspire them. Likewise these later "virtues" are not truths but splendid

<sup>1</sup>Whitney J. Oates, ed., *Basic Writings of St. Augustine* Vol. 1, New York: Random House Publisher, 1948, p. xxv.



deceits which are desired for self-love and self-aggrandizement.

Whereas, in the Terrestrial City, earthly pleasures stimulate man to think and act, so also these philosophies propose an earthly happiness. The materialist concept of history states that objects move vigorously without going anywhere. ". . . there is no finality in the universe. Finality is purely and simply an illusion of the human imagination."<sup>2</sup> The rationalists interpret and reconstruct history under the "brilliant light of reason."<sup>3</sup> Only through this medium can man attain knowledge; happiness results in satisfaction of the intellect alone.

These concepts have certainly conditioned the times and the thinking. The predominance of the Earthly City in relation to society's end is evident in all of man's multiple relations. In the realm of politics and economics, especially, the Earthly City dominates. The names of Marx, Lenin, and Hegel arise. Voltaire and the rationalistic spirit issues forth into the religious realm. Writers and historians attempt to interpret history objectively and subjectively. The latter philosophers of history, influenced by the thought of the period, violate the first canon of history: to search for the truth. Perverted philosophies of man's nature and his relation to God and society result. These men are oblivious to the guised falsities—such is Toynbee.

The comment was made, that the *City of God* is still attacking pagans fifteen centuries later . . . Augustine's power still permeates the people's thinking. The question presents itself: how? The answer responds: through his development of the philosophy of society and politics combined with his principles of a Catholic philosophy of history.

First consider this theory of the state. He praises the State as the guardian of public order, the safeguard against anarchy, with power to provide the benefits of peace. He affirms, as did Plato, that righteousness is necessary for an ideal state. Augustine realizes that justice is a requisite if a society is to exist; he acknowledges civil justice if it is derived from God.<sup>4</sup> Hence, the States have an order

. . . which in the concrete must be maintained on the basis of the pactum societatis, with a view to concord and peace founded on justice.<sup>5</sup>

The State is a means for man; for Augustine thought, as did Aristotle, that man's social nature is for his salvation if it can only be preserved from distortion.<sup>6</sup> Therefore, all forms of imperialism are condemned which impede man's attaining this his last end.

Such a state is one advocated by the philosophies of Marx and

<sup>2</sup>Joachim Du Plessis de Grenedan-Jackson, *Human Caravan*, New York: Sheed and Ward, 1939. p.56.

<sup>3</sup>Allan Nevins, *The Gateway to History*, New York: D. C. Heath and Co., 1938, p. 252.

<sup>4</sup>Pierre De Labriolle-Herbert Wilson, *History and Literature of Christianity*, London: Kegan Paul, Trench, Trubner and Co., Ltd.; New York: Alfred Knopf, 1924, p.412.

<sup>5</sup>Moorhouse F. X. Millar, S.J., "St. Augustine and Political Theory," *Thought* V. 2, September 1930, p.280.

<sup>6</sup>*Loc cit.*



Lenin. Man's nature itself is perverted, for the emphasis is placed on the economic institution. In stressing this institution, man the religious, political, and social being, was relegated beneath and subjected to man the economic being. Under this condition the mode of production in economic life primarily determines the institutional life of man. Marx regarded society as

... an interacting whole of environment, and thought, of objective and subjective conditions, and of activity and its practical goals, in which the mode of production was the most important single element.<sup>7</sup>

This State of Marxism, or even Hitlerism or Stalinism, is the Terrestrial City. It opposes the State of grace which is the Heavenly City. Both States may exist simultaneously and together at present; one may claim citizenship to the Earthly City and still remain a citizen of the Heavenly City if the laws of God are obeyed. This law is given, as Augustine says, so that grace might be sought and grace is given so that the law might be fulfilled. Whereas in the Marx State economic laws determine the statute laws, in the State of grace the Ten Commandments determine the statute laws. In the Marx State the army is one of mass force and collectivism; in the City of God it is one of personal rectitude. The peace that the Marxist seeks is a future ideal state through a process of revolution; the citizen of God seeks peace of soul.<sup>8</sup>

From this doctrine that the state is an end in itself and man is for the state, many philosophies have developed. Contrary to this is Augustine's doctrine which appoints the state to the position of "means" in relation to man's end. From this theory of St. Augustine, other philosophies have evolved. The Father of International Law himself acknowledged Augustine's theory of state from *De Civitate Dei*. Hugo Grotius felt his power. One hundred seventy-eight separate references are made to Augustine in *De Jure Belli et Pacis*.<sup>9</sup>

Another publicist adopted Augustine's principles and refers to him in his work *De Domino Maris Dissertatio*. This was Cornelius van Bynkershoek. He accepts Augustine's principle of ownership.

If my property is found outside of my state, it passes to the man who occupies it.

Augustine was right in maintaining that ownership of property rested on human law, and in fact on the civil law, and that if the law were done away with, the ownership also were done away with; for nothing can be truer than that ownership acquired by the occupation of nations are recognized only by the laws of each nation, in so far, namely, as things which are not actually held may be retained only by intent.<sup>10</sup>

<sup>7</sup>Nevins, *Gateway to History*, p.246.

<sup>8</sup>Naomi Gilpatrick, "Grace in Total War," *Catholic World*, 159, 953, August 1944, pp.438-439.

<sup>9</sup>Herbert Wright, "St. Augustine and International Peace," *Thought*, VI, #, December 1931, p. 405.

<sup>10</sup>Cornelius van Bynkershoek, *De Domino Maris Dissertatio*, section 355, as translated by Ralph Van Deman Magoffin in *Classics of International Law*, New York: Oxford, 1923, p.33.

The basic doctrine of the state, which has influenced such writers and jurists, is fundamental in Augustine's philosophy of history. This doctrine may be summarized thusly:

1. Peace. Peace is not simply the absence of battles, but ordered concord, by virtue of which everything is put in its just place. The object of this concord is the uninterrupted enjoyment of the temporal goods of this life. Peace itself is a blessing which, after some manner or other, is universally desired. The evils resulting from long-continued peace arise from the belief that these temporal goods are an end rather than a means to a higher, eternal peace.

2. War. Despite their admitted evils, some wars are just, that is, those which avenge wrongs. God permits wars to chastise sinners and make trial of the just. But war is so violent a means to obtain peace that even just wars should be undertaken only as an extreme means, when less violent means have failed. Once undertaken, war should be waged throughout **only** to obtain real peace, not victory or conquest; otherwise it will not attain its object, ordered concord.

3. Conciliatory Settlement of Disputes. We, as individuals, should be quickly reconciled with our enemies and should make every effort that our friends who have fallen out be reconciled through us. Since the individuals make the home, the homes the State, and the States the world, peace between individuals has a direct bearing upon peace between nations. Even when engaged in war, we should have a spirit of peace-making, so that our enemies will perceive the utility of peace with us. It is a higher glory, however, to destroy war itself with a word than men with the sword and to maintain peace by peace, not by war.<sup>11</sup>

Moreover, Augustine's

... inalienable right to immunity from the arbitrary as guaranteed by positive legal provisions, such as "due process" and "equal protection," may properly be considered as logical and historical development from the original fundamental principle of political philosophy which he with his Christian genius so definitely formulated against the background of the ancient pagan world.<sup>12</sup>

A fundamental principle also is the origin of the state as expounded by Augustine. Sin alone produced the political society, not the social contract theory of Hobbes and Rousseau, not the combination natural and contractual theory of Locke, and not the economic force of the communist. Men sinned, the natural law was violated, a civil law was required, sanction for this civil law followed, thus authority was demanded.

Carlyle explains this position in his work on political theory. The origin of the institution of political society was the "intolerable arrogance of the soul."<sup>13</sup>

Not until a Christian interpretation of the state was combined with a philosophy of history was history perfected. This St.

<sup>11</sup>Wright, *Augustine and Peace*, pp.415-416.

<sup>12</sup>Millar, *Augustine and Political Theory*, pp.280.

<sup>13</sup>R. W. Carlyle and A. J. Carlyle, *A History of Medieval Political Theory in the West*, Vol. V. New York: G. P. Putnam's and Sons, 1903.



Augustine did in his *De Civitate Dei*. Facts might be recorded, theories of government might be discussed; but not until these were interpreted could history embody any complete concept of men.

Hence, consider the second phase of Augustine's influence, namely, the present Catholic philosophy of history. Christianity has formulated its philosophy of history from the *City of God*. Augustine's concept of grace and free will were Catholic teachings. His application of them to the history of men and the society of men was original.

Catholics believed that God directed man's life and gave man a free will for the acceptance or rejection of grace which would determine man's Last End. Augustine visualized this teaching throughout the history of man from the time of Adam and Eve. He perceived the time element. He saw the history of man as continuous and unified and God-directed. All man in history sought peace of mind and body. This peace was to give them happiness. All men seek perfect happiness. Augustine saw Perfect Happiness as God. He related man's idea of perfect happiness to his concept that Perfect Happiness is

. . . the center towards which everything conscious in the universe irresistibly gravitates. . . . This indeed is the very fact which compels us to identify happiness with the proper goal of man.<sup>14</sup>

Catholic historians and writers in succeeding ages have accepted his application of Catholic principles to Time and the State. This is evident in Bossuet's *Discourse in Universal History*. Bossuet's philosophy of history also ended with the City of God as the goal of all "religious strivings." His basic principles are drawn from Augustine.

(1.) Divine Providence is the ultimate efficient cause of the historical process.

(2.) Almighty God not only sustains and directs the whole series of secondary causes but sometimes interferes immediately, suspending their natural effects or enabling them to produce effects beyond their natural potentialities. Evidences of this supernatural interference of Divine Providence are miracles, and prophecies, theophanies, etc.

(3.) The ultimate goal is the City of God. Religion is of supreme importance as a means to the end.

(4.) Religious ideals have the highest realization in Jesus Christ who is the greatest Fact and Factor in history.<sup>15</sup>

This religious view of history repels the Marxist and Leninite. Christ's historical existence must be denied. They are anti-historical and "carry warfare into the whole of past history."<sup>16</sup> Only social oppression can result from religion.

<sup>14</sup>Du Plessis, *Human Caravan*, p.59.

<sup>15</sup>Patrick J. Barry, *Catholic Philosophy of History*, New York: P. J. Kennedy and Sons, 1936, p.174.

<sup>16</sup>Nicholas Berdyaev, *The End of Our Time*, New York: Sheed and Ward Inc., 1933, p.247.

Religion has always been the tool of exploitation and oppression; it has never had any positive value, never led, never helped, never contributed to bettering life, never defended the oppressed, it has always upheld the existing state of things and has been the pillar of social immobility.<sup>17</sup>

This doctrine of the Marx-Lenin philosophy criticizes religion in general and Christianity in particular as denying any human activity. Yet a true Marx philosophy will not eliminate all ethical and spiritual forces from history.

It simply asserts that the concept of morality is a social product, varying with the state of civilization or with the social class, and as such is largely determined, in the last analysis, by economic forces.<sup>18</sup>

The Catholic philosophy of history explains that morality is not a social process but a basic quality and determinant of human nature. Man's actions are determined by his end; the morality of these acts determines the outcome of man's end. Economic forces do not establish morality which is based on the natural law. Economic forces may be a leading factor in determining the morality of some men, but in itself it is not guiding man to his Last End.

Du Plessis indicates how other forces are operative but that the Divine Will and Intelligence is All-operating in history.

. . . history . . . has a definite path; if in its entirety, as a whole process, its escapes from the law of death and the law of sin which impose their inexorable decrees upon every detail in history; if there emerges from the chaos of facts, not merely a certain order which is particular and relative, such as we have in these pages just perceived, but also general and absolute order, within the unity of which contrasts and contradiction, obscurities and anomalies, as well as death and sin, are resolved and disappear; then this transcendent order of things and events implies a transcendent End, or goal, towards which, ever since the creation of the world of men, all humanity has been making its way.

In its turn this End, this "far off, divine event," reveals an Intelligence which has conceived, and a Will which in the course of the ages performs upon earth and amidst humanity, as work, which, like the End, is itself transcendent. There is, indeed, a divine wisdom which "rejoices and takes its delight in dwelling amidst the children of men."

Along with such men as St. Augustine, and Bossuet . . . one must recognize in the unity of history alongside and above the human fact, other facts which dominate them, penetrate them and saturate them with divinity.<sup>19</sup>

Hegel does not deny Divine Providence but qualifies it as Sovereign Reason.

The only Thought which Philosophy brings with it to the contemplation of History, is the simple conception of Reason; that Reason is the Sovereign of the World; that the history of the world, therefore, presents us with a rational process.<sup>20</sup>

<sup>17</sup>*Ibid.*, p.25.

<sup>18</sup>Nevins, *Gateway to History*, p.247.

<sup>19</sup>Du Plessis, *Human Caravan*, pp. 53-54.

<sup>20</sup>Georg Wilhelm Friedrich Hegel-J. Sibree, *The Philosophy of History*, (rev. ed.), New York: P. F. Collier and Son, 1900, p. 9.

This Reason or Thought is the Idea.

It is the life of the Idea, the only God there is, whose evolution is the universe, of which human history forms a leading part.<sup>21</sup>

Toynbee accepts God's role in history, for he admits that man's last end is God. Man's soul exists not entirely for this world (inside history) or entirely for another world (outside history). He denies that man's existence is entirely for God, however.

If we believe that all souls are objects of absolute value to God, we cannot but believe that they must also be of absolute value to one another whenever and wherever they meet: of absolute value in this world in anticipation of the next.<sup>22</sup>

He sees some truth in man's entire existence as God-centered but cannot acknowledge it. He says that Christianity sees the world only as a place of suffering and training for a future life. This gives God's purpose for man a negative aspect.

While it is not true that man's social life and human relations in this world are merely a means towards a personal spiritual end, underlying truths are that in this world we do not learn by suffering; that life in this world is not an end in itself and by itself; that it is only a fragment of some larger world; and that, in this larger world, the central and dominant (though not only) feature in the soul's spiritual landscape is its relation to God.<sup>23</sup>

Perverted philosophies exist; they infiltrate the writings of history. Either a materialist or a rationalist concept is stressed. Man is not viewed objectively in respect to his human nature as created by God. The present "ends" are considered by themselves; man's final end is overshadowed by these "ends."

It is even now the general opinion that philosophy of history can have but one chief aim—to explain the final end in this constant flow of facts and the continual change of beneficial and adverse happenings in human life.<sup>24</sup>

The Catholic philosophy of history is objective. It regards man as a rational, corporeal being, but it also realizes that man is spiritual—a God-centered being. The calamities of mankind were caused by man's uncontrolled passions and abuse of free will. Man turned from his Almighty Creator. Augustine interpreted this consequent strife as man's restlessness.

You inspire us so it delights us to praise You, because You have made us for You and our heart is restless until it rests in Thee.<sup>25</sup>

<sup>21</sup>Austin Fagothey S.J., *Right and Reason*, St. Louis: The C. V. Mosley Co., 1953, p. 395.

<sup>22</sup>Arnold Joseph Toynbee, *Civilization on Trial*, New York: Oxford University Press, 1948, pp. 259-260.

<sup>23</sup>*Loc. cit.*

<sup>24</sup>Guilday, *Catholic Philosophy of History*, p. 60.

<sup>25</sup>Augustine, *Confessions* I:1; translated from James Campbell and Martin McGuire, *Confessions of St. Augustine* Bks. I-IX (Selections), New York: Prentice-Hall, Inc., 1936, p. 66.

It is right to speak of a Catholic philosophy of history, for faith illuminates the meaning of history. Faith

. . . does not reveal or explain the whole structure of the process, but it does point the direction and the end. Without this light man is blind and the historical process, in the last analysis, is an impenetrable mystery; with it, man may see a little way at least into the reason that lies hidden.<sup>26</sup>

Thus, *De Civitate Dei* was Augustine's faith illuminating the historical process. He sacramentalized this movement of mankind. St. Augustine served as the architect of a temple. The *City of God* is that temple. It is a monument to God and for man. It is an edifice whose "lines" reflect God's glory and whose materials reflect man's thinking. Its lines are "classics" of Catholic doctrine; its material is the solid marble of philosophy.

This monument was erected to the City of God and directed to the City of Man. No pagan attack has desecrated this temple; no modern pagan has successfully defiled its sanctuary of God. Its architect lives after fifteen centuries.

Neither architect or monument can be destroyed. God created St. Augustine for a purpose as St. Augustine created the *De Civitate Dei* for a purpose. This purpose is eternal—to glorify God and to vanquish the foe of the City of God.

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<sup>26</sup>Guilday, *Catholic Philosophy of History*, p. ix.

## HUNGARY SPEAKS

BY YVONNE ZORNES

*They chose our land; it pleased eyes shrewd and sly.  
Whole forests, thick stumps severed, thudded ground.  
Machines of steel, wrenched loose, strong roots deep-wound.  
Torn flowers died in carts that clattered by.  
How could the rolling countryside defy  
the flatness dozers dozed, the roller's pound?  
The undressed land, prim gray cement regowned.  
At dawn their dear-laid dance floor would be dry.*

*A glide of graceful dance and then a trip  
on half-grown flowers shoving through the floor.  
Knives slit green shoots as cracks still multiply.  
But knives that kill can't mend a crack or chip.  
Like ash, their concrete curses crumble, for  
from life no might can keep the earth or sky.*



## Aunt May

By Dorothy Richardson

Aunt May settled the plain black hat on her sparse gray hair. Her gloved knobby fingers struggled to lift the Sunday Missal off the marble-topped table. Opening the massive mahogany door with a thrust she descended the worn steps through the iron gate. Passing the beds of rose bushes her hands ached with the thought of the joyful hours spent working the ground. In the parkway the sycamores portrayed summer's end; the uncovered trees planted 80 years back grew up with her. How many times the five brothers and Aunt May had climbed the trees in hide-and-seek games.

A chill ran down her back; Aunt May wrapped the rough coat tighter around her bulky figure recounting the small dress she had worn on the wedding day. But since Tom departed Aunt May lost interest in food, which showed in this morning's breakfast of two doughnuts, coffee cake, three pieces of Sees candy and a cup of black coffee.

As she stood at the end of the first block waiting for the signal to change she thought of the first car Tom and she owned. A big black Oldsmobile that sounded like a steam roller coming down the street. But Sunday afternoons after Mass they drove along on the narrow roads joking and laughing as people stared at them.

Aunt May starts out extra early for Church so that there is not any hurry and she is always early enough to visit with the parishioners. While passing Mr. Johnson's house she notices the browned grass bedded down with fertilizer. Last spring Mr. Johnson's grass caught many eyes with its greenness. His lawn sets a fine example for newcomers in the neighborhood. Aunt May's mouth spreads into a warm smile as she waves to Mrs. Johnson and inquires about the new little grandson. This grandson makes the fifth grandson along with two granddaughters for the Johnsons.

Approaching nearer the church Aunt May catches the eye of all the young whippersnappers going into Mass with bandanas covering their heads and wearing no gloves. In her day only immigrants dared to attend Mass so undressed. She recalls the lectures from her mother on how the proper lady behaves.

Going up the front steps she says "good morning Father Conlon." Then Aunt May proceeds to make the sign of the cross with holy water as she walks down the aisle stopping close to the front. Aunt May sits close to the front to be sure to capture every word of the sermon above and beyond the sound of crying babies and coughing colds as she can't turn up father's volume like a television set. Being close to the ground already she genuflects then kneels down to thank God for the many wonderful memories of her life.

## Greek Civilization

By Sister Mary of St. Celine, R.G.S.

(CONTINUED)

Greek love for independence did not prevent the city-states from cooperating in some degree with one another. They sometimes united and formed associations known as leagues. They would come together to worship a god at some shrine, or in the Olympic games, and this might grow into a political alliance.

The Greek world after the passing of the age of the tyrants was divided between oligarchy and democracy. Where all the free men of the state, rich and poor, noble and simple, had equal political privileges it was a democracy. Where a class or classes had all or most of the privileges and power it was an oligarchy.

Two outstanding examples of the different types of the city-state are Sparta and Athens. Sparta was Dorian. It gradually grew in strength until by the end of the seventh century it had absorbed all Messenia, and the greater part of the free Dorian population, as well as all that remained of the older Achæan stock which was gradually reduced to a condition of serfdom under the name of Helots. By the sixth century Sparta was the dominant power in the peloponnese, and recognized as the leading state in Hellas.

The Spartan name belonged only to the ruling caste, or Spartiates. It was the boast of the Spartans that their city needed no walls: the valour of her children was defence enough.

There were always two kings representing two distinct houses, co-equal in dignity, and the kingly power had come to be little more than hereditary leadership in war. The Boule was called the Gerusia or Council of the Aged, and consisted of two kings and twenty-eight councillors all of noble family, and all over sixty years of age. The Spartan Agora was called the Apella. It met once a month, and had the powers to elect magistrates and vote on questions of peace or war. All Spartiate warriors on reaching the age of thirty had the right of voting in the Apella. The real power in Sparta was vested in a board of five magistrates, called Ephors. They were elected freely by the Apella and held office for one year. They had almost unlimited disciplinary authority over other Spartans. The Ephors were an effective check on kings and magistrates at home, and controlled Spartan policy abroad. On them chiefly depended the maintenance of the institutions which gave Sparta her unique character. The consistency with which every detail was directed toward one end, was the welfare of the state.

The Spartan led a dedicated life all his days from infancy to old age. His life was not his own. First and last it was the state's. Because of this no weakly man-child was reared. The new born baby



was carried before a board of elders and must pass a test of bodily fitness before it was permitted to live. At seven he was taken from his parents, and his regular education begun in the great state school. This education lasted until he was twenty years of age. It was mainly physical and martial.

Of reading and writing, they learned only enough to serve their turn; all the rest of their training was calculated to make them obey commands well, endure hardships, and conquer in battle.<sup>10</sup>

His diet was plain and limited. The boy was expected to supplement it by stealing, and to be caught entailed a flogging for 'slackness.' His clothing was sparse, and he slept in common dormitories. Military service continued all through life, until sixty years of age when the obligation ceased. The Spartan had little home life, and always ate in a public mess-hall. Women were held more in honour at Sparta than in any other Greek state, and they had more liberty. They made good mothers, and were in demand in other parts of Greece as nurses. The State concerned itself also about health exercises for women, because they were to be the mothers of Spartans.

The whole Spartan system aimed at military efficiency, and good citizenship. Order, self-control, and manly valour were to be its characteristics. The Spartan state was not militaristic. It did not pursue war for war's sake. They practiced war in peace to avoid war—their policy as met in history is notoriously backward.<sup>10</sup> The Spartan ideal was narrow; it left out of account much that is best in human nature. Science had no part in it and art very little. Spartan institutions were not fitted for the more spacious world into which Sparta was drawn.

In regard to the actual circumstance of the Peloponnesus in the centuries with which Greek history begins they were admirably adapted, and to them Sparta owed her position and prestige in the fifth century.<sup>11</sup>

The city-state of Athens escaped the stream of Dorian invasion. The city is situated in Attica, and before or after the Dorian invasion, Attica was united into a single city-state. In early times Athens like other Hellenic lands had kings to rule over it. Very early the nobles put limits to the king's authority, and there was a gradual change from monarchy to aristocracy. By the eighth century the kingly power had become much diminished. The functions of the kings was shared by three magistrates, one of whom still bore the name of king, though he was the least influential of the three. The other two were the Polemarch and the Archon or governor. Some time later the Archon was substituted for the king as head of the state. Archon became the title of the chief magistrate at Athens. The Archon was elected instead of succeeding to the throne by hereditary right. In the beginning choice was limited

*op. lit.*, James, p. 227.

<sup>11</sup>*Ibid.*, p. 232.

to members of the house of Codrus, and the Archon once chosen ruled to the end of his life. Some time later the period of office was limited to ten years. By the middle of the eighth century a new Archon was elected decennially. Seventy years later the Archonship became annual. Six more Archons were appointed to preside over the administration of justice, the whole number of Archons was nine. The real sovereignty of the state passed to the Areopagus or State Council—probably the representative of the Elders, which was the one permanent authority in the state. This body wielded a strong religious influence and was respected as the guardian of the laws and the constitution. It exercised judicial powers of wide range having a recognized right to call to account any and all who transgressed against the weal of the body politic. The members of this council held their position for life, and they all came from noble Eupatrid families. After a time the rule prevailed that the Archons when their year of office was over became members of the Areopagus. The Archons were by law always Eupatrids and were elected by Eupatrids.

Athens was a strict aristocracy. There was nothing for the greater part of the seventh century to check the power of the nobles, who were the chief landowners and the only wealthy class. The underprivileged commons naturally resented this and much discontent arose, aggravated by economic causes. Attica was no land of teeming fertility and could not support a large population. As population increased the pressure became greater. Another contributing factor toward discontent were the laws concerning debts. The free population were fast being reduced to a state of slavery through them.

Partial efforts were made towards the end of the seventh century to remedy these grievances by legislature associated with the name of Draco. The Code gave rulers and citizens a scare. It sought to establish harmony between the bodies of citizens by the attempt to codify the laws. This task was accomplished about 621. The code was so harsh that one orator described it as written in blood. He extended political rights to all citizens who were able to serve as hoplites.

Agitation among the common people for reform led to the appointment of Solon, a prominent noble, as arbitrator and Archon in 594. He ended, once and for all, enslavement for debt. All those who had been sold abroad for that reason were brought back to Attica. All the land lost by debt was restored, and all existing debts reduced. He saw that Attica could not raise sufficient food for her own needs and promoted the cultivation of olives and grapes, which could be exchanged for wheat at a profit. Under Solon trade and industry were encouraged. Skilled artisans were attracted to Athens from abroad by the promise of citizenship. This of course weakened the idea that citizenship depended upon Athenian birth. Wealth was made the condition for the exercise of citizenship, and the amount for qualification was so low that all but the poorest could aspire to

some office. Athens was no longer an aristocracy, but a timocracy, a government in which political and civil rights are based upon the wealth of the individual.

A giant stride toward democracy was taken when Solon instituted courts to handle appeals from the decisions of the chief officials of the government and with power to try public servants for corruption in office.<sup>12</sup>

Citizens over thirty years of age were eligible to membership in these tribunals. This made the people themselves the court of last appeals.

After Solon, a benevolent despot appeared on the scene. A disappointed group of herdsmen and farmers expected land as well as liberty from Solon's reforms. A clever diplomat and soldier, Peisistratus, put himself at its head and seized control of the government. He wisely kept to the spirit of Solon's reforms. The estates of rebellious nobles were confiscated and distributed among the landless. A vast program of public works was undertaken also. Under Peisistratus the arts were patronized. He followed a strong foreign policy, and Athenian commerce profited greatly.

When the successor of Peisistratus came to power a group of exiled nobles with the help of Sparta tried to establish themselves in power. The people found a champion in Cleisthenes. This great Greek leader broke the power of the tribes and brotherhoods in politics, and reduced the authority of the Council. The Assembly met every ten days and became practically the sole and final legislative body. However property qualifications for office still existed and the nobility still enjoyed special privileges. "It was only after the wars with Persia that democracy in Athens was fully realized, when the entire citizen body took an active, interested part in the government."<sup>13</sup>

### III.

Persian growth felt itself stunted by the group of Hellenic city-states off the west coast of Asia Minor. On the side of Darius, the Persian King, there was the desire to establish defensible frontiers for his sprawled out domains. On the Greek side, the anxiety they felt over their liberties was one of the causes of the Persian wars. Darius upheld tyranny among his Hellenic subjects, and afforded hospitality to exiled tyrants from European Greece. With all truth it can be said that the Persian wars were the first titanic struggle between East and West. In 490 the Persians had prepared a powerful armada to sail across the Aegean with the direct purpose of punishing Athens and Eretria for their part in the burning of Sardis. The Persian army embarked on a fleet of 600 warships. The Great King's

<sup>12</sup>*op. lit.* p. 60.

<sup>13</sup>*Ibid.*, p. 61.

orders were to reduce Athens and Eretria to slavery and bring the captives to him. Eretria fell, betrayed by two of its leading men. The city was burnt, and the inhabitants made slaves. Afterwards the Persians proceeded to subdue Athens. The Bay of Marathon was suitable for land troops, and the Persian hosts proceeded to land in full strength. In Athens report after report came of the easy successes of the enemy. On receiving news of the landing the fighting men of Athens at once marched out in full force to meet the invaders at Marathon. They made a forced march through the mountains and emerged on to high ground dominating the plain and the Persian camp. They received help from their little ally Platea. The Athenians then made the resolution to attack the foe. They drew up their ranks, tribe by tribe, in battle array, with the Plataean contingent on the extreme left. Then the Greek spearmen began to advance at a rapid pace, which increased to a run, until they closed with the enemy. Although outnumbered it was a Greek victory. After the battle, a messenger from the front sped to Athens to relate the news of victory. He ran the twenty-six miles, panted out the words, "Victory is ours" and fell dead. This is the origin of the present use of the word Marathon.

The Persian fleet which had set sail for Athens had received the expected sign of treachery, received in all the other campaigns against the Hellenes. It was a race between the Athenian army and Persian fleet. The Athenians won. They were already encamped when the Great King's fleet reached Athens. The Persian navy hovered in sight for a time and then set sail.

Ten years later, Persia attempted the conquest of Hellas. Themistocles realized that a Persian army would have to depend upon its navy for supplies. He saw to it that Athens became the mistress of the seas through the creation of a strong navy. In 480 Xerxes, son and successor of Darius, landed in Thessaly. A heroic, but un-availing stand was made at the pass of Thermopylae, the key to central Greece, by King Leonidas and his Spartans. The Persians continued their march through central Greece. All that was left to the Hellenic forces was the Peloponnesus, the city of Athens and a few islands. The Greek fleet took its position near the island of Salamis near Athens. The city was evacuated, and the Persians entering it razed it to the ground. Themistocles knew that if the Persian fleet could be lured into a place where numbers wouldn't count the Greeks would have their chance. Such a place was the narrows of the Bay of Salamis. By a ruse, the enemy flotilla was lured into the straits and the Greeks attacked it violently. It proved a crushing defeat for Persia. Xerxes was in a poor position so he withdrew a large part of his army, leaving troops to hold the territory he conquered. The next year, 479, saw the Persians defeated in the battle of Plataea, this time at the hands of the Spartan troops. Thus Persia was no longer a threat to Greek freedom.



## IV.

The Athenians considered that their navy was the chief instrument of victory over Persia. This success made Athens the first power in the civilized world. To protect the Hellenic world from any Persian menace in the future the Delian League was formed. Each city-state made a yearly contribution in ships or money. The changing times tended toward the establishment of a state which would be an all inclusive Greek state. The greatest barrier to the realization of one state was the independent city-state. From the fifth century B.C. the political history of the Greeks was a struggle between the sovereignty of the city-state and the movements to grow beyond that stage of development. The Delian League can be considered a step toward a united Greek nation. It eventually however became an Athenian Empire, which brought on the Peloponnesian War.

Themistocle's statesmanship made the confederacy possible. But the man who worked it into an Athenian Empire was Cimon. He made the League an instrument for Athenian growth. The destruction of Persian power at the mouth of the Eurymedon River proved that Persia was no longer a dangerous rival, yet the League was not dissolved. Athens had no intention to allow it to do so. The revenues poured into Athens, and this helped to finance the costs of her own government. Cimon advocated a policy of friendship with Sparta, but was opposed by the democratic element who wanted to break away from the undemocratic power.

After Cimon was ostracized, Pericles became the ruler. Under him, this Greek state reached a peak in civilization never before attained by man. This leader believed that every Athenian should take part in the running of the commonwealth, and that each should have the opportunity. Through his leadership, the most completely democratic type of government ever applied to a great state developed in Athens. There were four departments of government: the Assembly, The Council of the Five Hundred, the Strategoi, and the Judiciary. The legislative, executive and the judiciary were in the hands of the people. The Athenian was free from income or property taxes. There were slaves in Athens and women could not vote. During the Peloponnesian War, or the Civil War of Greece, between Athens, and Sparta and her allies, Athens was defeated in the second period and the peace reduced Athen's power and made Sparta supreme. Sparta was aided by the power of Persia. During the period of Athenian supremacy Athens also excelled culturally. It was the great ambition of Pericles to make the city first in Greece, the most beautiful in the Hellenic world. His proposal that the money of the Delian League be used for this purpose was adopted.

Art was for the Greek a daily experience, something which touched his everyday life. The art of Greece had various charac-

teristics; it was simple in lines and form; it revealed a fine sense of proportion; it was natural; it emphasized ideal; it was painstaking; it was a labor of love.

The Acropolis became a place of beautiful temples and shrines. The temple was the most notable creation of Greek architecture. It was a large rectangular building, constructed of marble, with a colonnaded porch which surrounded a spacious statue hall. The most perfect of all was the Parthenon which belonged to the time of Pericles. The pillar or column characterized their work. Three styles were used. The Doric was the plainest and the oldest, with no base and a simple, undecorated top. The Ionic, was more slender, had a base, and was capped by a top that curved downwards into spirals. The Corinthian column resembled the Ionic except that its capital curved out into a spray of Acanthus leaves. Sometimes the columns were sculptured figures, as in the porch of maidens of the Erechtheum.

The Greeks excelled in the field of sculpture. Artists like Phidias and Praxiteles produced carvings in stone and castings in bronze that have established canons of beauty followed by the Western World. The Greek genius attained the highest grace and beauty in depicting the human body. Gymnastic exercises and sports afforded inspiration.

## V.

The Golden Age of Greek Philosophy was a time when splendid minds reacted against the theories of materialism and skepticism in Greece. They raised philosophy to an almost flawless system and sought for truth with sincerity and courage. The work of this period was begun by Socrates. Socrates was born in 469. His life extended over most of the period during which the power of Athens had risen to its height and declined. On the social scale he was just a citizen of free birth, and not a Eupatrid like Solon or Pericles. By profession he was a stonemason or sculptor, as his father had been before him. He gave up his trade in order to follow what he considered to be a divinely appointed mission. This mission was to talk with everyone he met who would listen to him. He wanted to discover whether men had any true understanding of the things they supposed themselves to know.

He was always in the public eye. As he earned no money his means was scanty. It is probable that he owned some property which provided the bare necessities of life for him and his family. Socrates dispensed with all luxuries, and usually went about barefoot, wearing only a shabby old cloak. His physical appearance added to the attention he attracted on the street. He had a bulging forehead, prominent eyes, a snub nose, and thick lips.

Socrates is not a systematic philosopher, yet he tells us more about the meaning of philosophy than any systematic writings. As



he left no writings, the dialogues of Plato give him his importance in the history of philosophy. Socrates taught in opposition to the Sophist an unshaken faith in reason. Man, he asserts, can know things with certainty. The mind of man is pregnant with conceived truth and it's concepts need only to be recognized. Let a man come to a knowledge of himself and he will truly be wise. The great Socratic precept was, "Know thyself!" His method of teaching was the Ironic process.

Although a pagan philosopher he taught the existence of one God, supreme and all-perfect, producing the cause and the final cause of the universe. He teaches that God is everywhere present in the world and that He directs it. Man according to Socrates is made of body and soul, and is like to God in memory, understanding, indivisibility and immortality. Socrates maintained that man's highest good is happiness. Happiness was to be gained by the practice of virtue. His interest was centered in practical life and in human contact. To know thyself is the basic moral precept. According to Aristotle his contributions in the making of definitions, and the use of induction were exception. He continually endeavored to arrive at the common element in things beautiful, just, or good.

In the year 399 Socrates was tried, condemned and put to death on two counts. He was proclaimed guilty of rejecting the gods in whom the State believed, and in corrupting the minds of the young. The form of capital punishment usual at Athens was the drinking of hemlock. This punishment was imposed upon Socrates. As he had always taught faithfulness to duty and obedience to law, he drank the poison. That he believed in the immortality of the soul can be shown in the words, "I go away to the happiness of the blessed." Socrates' greatest achievement was his influence on other men, and his great gift was character.

Plato was born of one of the most aristocratic families in Athens. He approached philosophy as one of the youths who cultivated Socrates' society. After the death of Socrates Plato left Athens. Although the main body of his writings purport to be interpretations of the philosophy of Socrates, he went far beyond, and is regarded as one of the greatest philosophers of all times. Plato had undertaken not only a critique of reason in general, but of reason in the concrete too. In his dialectic, which is not only an art of correct reasoning, he gives an explanation of the manner in which man's soul can rise from the things of sense to the things of the mind. Plato said, ideas are inborn in men, but he explains that they were acquired by the understanding in a previous separate existence of the soul. He taught that the soul existed before it was united to the body. It lived in a state where it directly or intuitively perceived things as they are.

God according to the teachings of Plato did not make the world directly, but indirectly through the action of subordinate powers

which he created. Plato was highly praised by the fathers of the church because of his high and lofty thoughts of God. Man's soul is the immediate product of God's action. The soul is spiritual, rational, self-moving and immortal. Plato had opened his school in the grove of Academus from which it took the name, "the Academy". He died in Athens at the age of eighty years.

Aristotle, "a guide to the book of Nature, a revealer of the Spirit, a prophet of the works of God" was not an Athenian like Socrates and Plato, but a Greek of Chalcidice, from Stagira, a small city-state on the coast of Macedonia half way between the peninsula ending in Mount Athos and Amphipolis. Aristotle was of slender build, and very careful of his personal appearance. Perhaps the most remarkable event in his life was his association with Alexander the Great as his tutor. For twenty years he was Plato's disciple, the most admired of the students of the Academy. In spite of this the two men represent opposite tendencies of the human mind. Coleridge stated: "One is a Platonist if the tendency of his mind is to soar away from the things of sense and find rest among abstractions; and Aristotelian if he is drawn rather to the concrete and real."

Aristotle was the inventor of logic. The human mind had three distinct operations, apprehending, judging, and reasoning. The senses present their findings to the mind. In metaphysics he deals with being as being. Being is the most universal idea and the basis of all ideas.

Ethics or moral science, treats of man's free activity in relation to an end which he is to achieve. Man tends towards happiness. "Now happiness consists ultimately in the knowledge and contemplation of truth, and particularly divine truth.

Aristotle proclaims God to be the "First Cause" and "First Principle" of all things. Aristotle was the greatest philosopher of the ancient period of philosophy and perhaps the greatest human mind the world has ever known.

They were not the first to chronicle human events, but they were the first to apply criticism. And that means they originated history.<sup>14</sup>

There were Greek writers in the domain of history before Herodotus, but we know very little about them. Why Herodotus wrote his comprehensive conception of his history we do not know. He took a remarkably ample view of his subject, which is to our advantage.

The history of Herodotus is one of those books in which the author draws his own portrait at full length, and the portrait of Herodotus is very human and amiable. His two most conspicuous qualities are a large humanity and an open intelligence. Herodotus

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<sup>14</sup>Bury, *Harvard Lectures*, 1909.

possesses in his writing a charm, due to the fact that he is a prince of story tellers. The Egyptians were of particular interest to the Greek historian. Although there is a great deal of simplicity in Herodotus, he is nonetheless shrewd.

In all his narrative and in all his description of marvels Herodotus held his mind free; he questions, judges, and selects. He is completely aware of the difference between hearsay evidence and the testimony of his own eyes and more than once emphasizes it. When he told of the cattle that grazed backward, because if they moved forward, their horns would stick in the ground, or of the headless men with eyes in their chests, he did so with a twinkle in his eye.

Thucydides was a contemporary of Herodotus, although he was considerably younger. His style and method of writing are very different. He had himself taken an actual part in the history he wrote, and could question eyewitnesses as well. He states his own reason for writing his history as follows:

Thucydides, the Athenian, has put together the history of the war between the Peloponneseans and Athenians.

He tested every detail with exactitude to the utmost of his ability, which was a very laborious method. He endeavored to eliminate every evidence of fable.

There is of course a great difference between the history of Herodotus and that of Thucydides. Thucydides is the supreme historian of the ancient world, and a model for all time. Perhaps the greatness aspect of Thucydides is the way he keeps personal grievance out of his history. In political opinion there was probably a steady loyalty to Athenian democracy. He disapproved of the popular leaders who came to the front during the Peloponnesian War.

Some of his best descriptive passages are the Theban attack on Plataea, the sea-fights in the Gulf of Corinth, the race to save the Mytileraeans, the defence of Pylos; and above all, the retreat of the Athenian. Indeed the history of Greece is a living picture of things present, for the instruction of the statesman and the man on the street.

Xenophon was a versatile man of letters, and is personally more interesting than Herodotus and Thucydides. He was a sportsman and a country-gentleman, besides being a man of letters and a thinker. He was born at the outbreak of the Peloponnesian war in 431. When a young man he came under the personal influence of Socrates. A little before the death of Socrates he left Athens, and accompanied the march into the interior of the Persian empire, which ended in the death of Cyrus and the Retreat of the Ten Thousand Greeks. He wrote the Hellenica. There is a splendid

artistic unity in this work. It is the story of Xerxes invasion and its repulse. The work covers a period of fifty years within his own life time. He had strong Laconian sympathies, and these blinded him to the courage of Thebes efforts against Sparta which had been wronged, and which event is told by Xenophon.

Xenophon had little of the gift of story-telling as had Herodotus. He was not able to capture the tense descriptive power of Thucydides. He did reach heights of pathetic eloquence, however, when he described the dark days that came upon Sparta after Leuctia.

Greek drama is almost wholly Attic, a glory of Athens, which eventually became a possession and delight of all the people of Hellas. It gave an impulse to modern drama in all its form. It was at Athens that Tragedies and Comedies were developed into drama. There dramatic competitions took place on the festivals of Dionysus. Aeschylus, Sophocles, and Euripides are three names in Greek drama.

The details of the life of Aeschylus are bare, and the facts relating to it are not always clearly established. He was born at Eleusis, a city near Athens in 525, into a family of Athenian nobility. He served for a time in the Greek army as a soldier fighting the Persians. His birthplace, was the center of worship of Demeter, and it has been suggested that this fact influenced his writings. He had a deep concern for understanding the human soul, which is evident in his dramas. He has sometimes been referred to as the father of Greek tragedy. As writing is not the invention of any one man it is more fair to say that he contributed greatly toward its development. Aeschylus added a second actor to the stage, whereas before there had been one. Only seven of the eighty plays written by him are still in existence. His dramas are noted for their complete unity of action, and their poetical quality. He was intensely interested in the power of the gods and their relationship to men, in fate, and in the question of a future life. One of the more famous of his dramas is Agammonon.

Sophocles was born in 495. He was about fifteen years old when the army returned to Athens after the battle of Salamis. It was said that he was chosen leader of the chorus of boys that chanted a hymn to the returning soldiers. Sophocles was destined to be a soldier himself, when at forty-five he served as a general under Pericles in the Samian War.

Of over a hundred plays Sophocles wrote, only seven are extant. This dramatist made two advances in drama, the addition of a third actor, and the introduction of certain improvements in the decoration and arrangements in the stage itself. Sophocles possessed a deep understanding of human nature. He had ability to seize upon the tragic situation, and was able to handle his plot. There is found a high idealism in his plays. He was inclined to accept destiny, and related his action to the struggle of man against men rather than of man against the gods. One of his outstanding works is the play *Antigone*.



Euripides who was the youngest of the three great writers of Greek tragedy, was born about 484 in Philyra, a village in central Attica. He was born into humble social and financial circumstances. Little is actually known of his life. He first won the Dionysian contest in 422. Euripides wrote ninety or more plays, of which eighteen have survived. He had an intense distaste for the political turmoil of the time, and the traditional gods. Whether the dislike of Athenians for him or his dislike for them led him to leave Athens for Magnesia, and later for Macedonia is not certain. He died during this period of self-imposed exile. He displayed invention and variety in his use of scenic effects. He sought the psychological reasons for men's actions. Many of his plays are studies of the passions, moods and actions of women. One of his well known plays, *Medea* is an example of this—an extreme one.

Aristophanes was the son of a landowner in Aegina, an island near Athens. The date of his birth was probably about 448. He wrote forty or fifty comedies, which are marked by a strong satirical bent. They form an attack upon the morals and literature of Athens at that time. The period in which he lived, when Athens and Sparta were sparring for the leadership of Greece, was one of bewilderment to his conservative nature. He disliked the changing ideals in education, he distrusted mob rule, and he wanted peace for Athens. *The Knights*, *The Clouds* and *The Frogs* are examples of his work. Its tone contains much obscenity.

Menander was the chief poet of Greek New Comedy. Of his uneventful life almost nothing is known. Of his personal appearance, we are told he had a squint. The only remaining works of Menander are a number of fragments.

From the past rises the spirit of ancient Hellas to-day, and offers lessons of simplicity, faith, and beauty that may not be forgotten.

## EPILOGUE

BY ELIZABETH GRANVILLE

*Ye students of the Mount, whose life is a span,  
Protracted with sorrow from exam to exam,  
Frantic and futureless, feeble and querulous,  
Sickly calamitous creatures of man,  
Attend to the words of the sovereign profs,  
Immortal, illustrious lords of the air,  
Who survey from on high, with a merciful eye,  
Your struggles of misery, labor, and care.*

In appreciation for the substantial notes gathered from the history and classical departments, I offer this paraphrased form of Aristophanes *The Birds*.



## EVENING PRAYER OF ST. AUGUSTINE

*Watch Thou, O Lord, with those  
who wake or watch or weep tonight,  
and give Thy Angels and Saints  
charge over those who sleep.*

*Tend Thy sick ones, O Lord Christ,  
Rest Thy weary ones,  
Bless Thy dying ones,  
Soothe Thy suffering ones,  
Pity Thy afflicted ones,  
Shield Thy joyous ones,  
And all for Thy love's sake. Amen.*

## THREE CAME

BY URSULA KEHOE

*Prism-rayed robes  
Filter marine shadows  
Between sun-tree  
Three  
Follow cold comet  
Over dry waves  
Astride Sphinx ships  
Lips  
Split, eyes enflame  
Mind patterns meaning  
Of star brought trials  
Exiles  
From Davids tribe  
Clear wisdom fuses  
White, ebony and gold  
Fold  
Scholars hardened hands  
Dumb before Baby  
He Who Is*



